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MISS ELIZABETH SMITH.

ELIZABETH SMITH was born at Burnhall, in the county of Durham, Eng. in Dec. 1776. At a very early age she discovered that love of reading, and that close application to whatever she engaged in, which marked her character through life. She was accustomed, when only three years old, to leave an elder brother and younger sister to play and amuse themselves, while she eagerly seized on such books as a nursery library commonly affords, and made herself mistress of their contents.—From a very babe the utmost regularity was observable in all her actions; whatever she did was *well done*, and with an apparent reflection far beyond her years.

At the age of thirteen she became a sort of governess to her younger sisters—and from that time the progress she made in acquiring languages, both ancient and modern, was most rapid. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with Geometry, Algebra, and other

branches of the mathematics—she was a very fine musician—she drew landscapes from nature extremely well, and was a mistress of perspective.—She shewed an early taste for poetry of which some specimens remain. It is astonishing how she found time for all she acquired, and all she accomplished. There was a scrupulous attention to all the minutia of her sex. She made any article of dress, with as much *skill* as she displayed in explaining a problem in Euclid, or a difficult passage in Hebrew, and nothing which she thought it *right* to do, was ever neglected; for her well regulated mind, far from despising domestic avocations, considered them as a part of that system of perfection at which she aimed; an aim which was not the result of vanity, nor to attract the applause of the world. The approbation of God and of her own conscience were the only rewards she ever sought.

The modesty and simplicity of her character are justly described in a letter written since her death by her friend Thomas Wilkinson\* to her mother:—

\* Of the Society of Friends.

"Her acquirements must be allowed to have been wonderful, but to me the most astonishing thing is how she has done so much, for she never appeared to do any thing, and every one who saw her would have been more apt to have supposed her indolent than industrious; but though her progress of improvement was silent as light, it was certain as time. In her knowledge she was as modest as in every thing else; never presuming to be *wise* on a discovery, or a judicious observation. Always simple, sweet and innocent in her demeanor, she never gave herself an air of consequence for genius, learning or beauty, though she possessed them all. In company she kept back so much, that some would be in danger of forgetting she was there; but when called on to speak, she did it so much to the purpose, so pleasingly, and so unaffectedly, that one wished no one to speak but herself. Some might have supposed her of an absent cast, but nothing was further from her character, for her replies were the readiest I ever knew, when information was wanted. Her countenance was serious, but she not unfrequently smiled, and it was the smile of complacency and peace."

But the most important part of her character was her exalted piety, which seemed always to raise her above the world and taught her at sixteen years of age, to resign its riches and its pleasures almost without regret. For

some years before her death the Holy Scriptures were her principal study. The benefit which she derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness—the sweet attention which she always shewed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has removed her to another world.

At Hawkshead, where she was interred, a small Tablet of white Marble is erected to her memory, on which are inscribed the following words:

IN MEMORY

OF

ELIZABETH,

Eldest daughter of Geo. Smith, Esq.  
Of Cebiston.

She died August 7th, 1806, aged 29.

She possessed

Great Talents, exalted Virtues, and  
humble Piety.

This account of Elizabeth Smith has been collected from her "Life by Miss H. M. Bowdler." The powers of her mind and her talents as a writer may further appear in the following 'Reflections,' which, with many others, were found among her papers after her decease.

#### REFLECTIONS ON VARIOUS SUBJECTS.

ONE of the most common subjects of complaint, among those who wish to show their wisdom by arraigning the whole economy of the universe, is the inequality in the distribution of the goods of



this life. It is unfair, say they, that a fool should be surrounded with dignities, honours and affluence, while a wise man perhaps begs at his door. This is a mistake, arising, as false opinions generally do, from a too hasty view of the subject. Let the wisdom of the one be weighed against the exterior trappings of the other, and it will then appear that the wise man has by much the greater share of the goods even of this life, wisdom being the most valuable gift that God can bestow. It may also be proved that he is the happiest. He is of course virtuous, for true wisdom is the mother of virtue, and his wisdom and virtue will teach him to be contented with whatever lot the will of God may ordain for him. This is more than the fool in the midst of his wealth can ever attain to. He is always pursuing some new bauble; and despising all he possesses in comparison with what he wishes to obtain, and though he may riot in what he calls pleasure for a time, he never enjoys that inward satisfaction, that sunshine of the mind, which alone deserves the name of happiness. If then, honours, distinctions, and riches were given exclusively to the wise and good, what would become of the foolish and the wicked? They would lose their only enjoyment, and become much more wretched than it is possible for a wise man to be under any circumstances. At the same time the happiness of the wise would not increase

in the same proportion as that of the fool diminished; because his mind being fixed on higher objects, he would but lightly regard those advantages on which the other sets so high a value. The dog eats meat, and delights in all the dainties of the table; but must the sheep therefore complain that it has only grass? It has the best food adapted to its nature. Were the dog turned out to graze, he would starve.

The hand of a friend imparts inestimable value to the most trifling token of remembrance; but a magnificent present from one *unloved* is like golden fetters, which encumber and restrain not the less for being made of costly materials.

Humility has been so much recommended, and is indeed so truly a christian virtue, that some people fancy they cannot be too humble. If they speak of humility towards God, they are certainly right; we cannot, by the utmost exertion of our faculties, measure the distance between Him and us, nor prostrate ourselves too low before Him; but with regard to our fellow creatures, I think the case is different. Though we ought by no means to assume too much, a certain degree of respect to ourselves is necessary to obtain a proportionate degree from others. Too low an opinion of ourselves will also prevent our undertaking what we are very able to accomplish, and thus prevent the fulfilment of our duty; for it is our duty to exert the pow-

ers given us, to the utmost for good purposes; and how shall we exert powers which we are too humble minded to suppose we possess? In this particular, as in all others, we should constantly aim at discovering the truth. Though our faculties, both intellectual and corporeal, be absolutely nothing compared with the Divinity, yet when compared with those of other mortals they rise to some relative value, and it should be our study to ascertain that value, in order that we may employ them to the best advantage; always remembering that it is better to fix it rather below than above *the truth*.

It is very surprising that praise should excite vanity; for if what is said of us be true, it is no more than we knew before, and cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection; that we are only admired because we are not known; and that a closer inspection would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing on the testimony of others to rank themselves higher than their merits warrant, in the scale of excellency.

Pleasure is a rose near which there ever grows the thorn of evil. It is wisdom's work so carefully to cull the rose, as to avoid the thorn, and let its rich perfume exhale to heaven in grateful adoration of

Him who gave the rose to blow.

As the sun breaking forth in winter, so is joy in the season of affliction. As a shadow in the midst of summer, so are the salutary drops of sorrow mingled in our cup of pleasure.

A sum of happiness sufficient to supply our reasonable desires for a long time is sometimes condensed into a little space, as light is concentrated in the flash. Such moments are given us to guess at the joys of heaven.

In vain do we attempt to fix our thoughts on heaven; the vanities of this world rise like a cloud of dust before the eyes of the traveller, and obscure, if not totally conceal the beautiful and boundless prospect of the glorious country towards which we are tending.

If it were the business of man to make a religion for himself, the Deist, the Theophilanthropist, the Stoic, or even the Epicurean, might be approved; but this is not the case. We are to believe what God has taught us, and to do what he has commanded. All other systems are but the *reveries* of mortals and not religion.

The cause of all sin is a deficiency in our love of God. If we really loved Him above all things, we should not be too strongly attached to terrestrial objects, and should with pleasure relinquish them all to please Him. Unfortunately, while we continue on earth, our minds are so much



more strongly affected by the perceptions of the senses than by abstract ideas, that it requires a continual exertion to keep up even the remembrance of the invisible world.

When I hear of a great and good character falling into some heinous crime, I cannot help crying. Lord, what am I, that I should be exempt? O preserve me from temptation, or how shall I stand, when so many, much my superiors, have fallen.

An hour well spent condemns a life. When we reflect on the sum of improvement and delight gained in that single hour, how do the multitude of hours already past, rise up and say, what good has marked us? Wouldst thou know the true worth of time *employ one hour.*

A woman must have uncommon sweetness of disposition and manners to be *forgiven* for possessing superior talents and acquirements.

Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am more apt to think highly of the person whom I observe checking a reply to a petulant speech,

or even submitting to the judgement of another in stirring the fire, than of one who gives away thousands.

Happiness is a very common plant, a native of every soil; yet is some skill required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

A happy day is worth enjoying; it exercises the soul for heaven. The heart that never tastes of pleasure, shuts up, grows stiff, and incapable of enjoyment. How then shall it enter the mansion of bliss? A cold heart can receive no pleasure even there. Happiness is the support of virtue; they should always travel together, and they generally do so; when the heart expands to receive the latter, her companion enters of course. In some situations, if I ever do right, it is mechanically or in compliance with the deductions of reason; in others, it is from an inward sentiment of goodness, from the love of God, and admiration of the beauty of virtue. I believe it is impossible to be wicked and happy at the same time.

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THE PROTECTION SOCIETY OF MARYLAND.

In our last Number we simply mentioned the fact that an Association had been formed at Baltimore which is called the Protection Society of Maryland. At a meeting of this Society on the 4th of July an

Oration was delivered by John S. Tyson, which explains the objects of the Association, and unfolds a system of cruelty and inhumanity but little known or thought of in this region. Some extracts from

the Oration will be given in this work. Our readers will rejoice to find that the cause of the oppressed has so far excited the attention of good people in Maryland. They will admire the intrepidity and eloquence of the orator; but they will shudder at the scenes of barbarity which he has described, and blush for the depravity of man.

"THE Protection Society of Maryland, believing it necessary that the public should know the objects they had in view in the formation of their institution, have deemed it proper thus respectfully to solicit their humane attention. The call was made to their humanity, and as a citizen of Baltimore, I am proud in believing, and the present large assemblage confirms the belief that this call, when properly addressed to the people of this city, was never addressed in vain. Their ears are ever open to the cries of the hapless victim of oppression, and they are ever ready to frown with indignation on inhumanity, no matter in what shape it may meet their eyes, whether arrayed in the garb of hypocrisy, adorned in the vestments of the law, or clothed in that blood stained raiment which is the emblem of its nature. It will not therefore excite your wonder to be told, that in a city so justly renowned for its benevolence, a large number of individuals have united themselves into a body for the purpose of exerting their combined force against tyranny, rapine and op-

pression, which have for so long a time dared to lift their hands amid the very temple of liberty, the very asylums of innocence. We as a body profess to be the champions of the rights of man—we profess to be the protectors of those defenceless descendants of African forefathers, whose rights are sought to be invaded, and whose misery is sought to be rendered doubly miserable, by a set of remorseless men."

"Our object is to annihilate some of the enormous evils, which hang like mountains of iniquity on the back of slavery. Our object is to mitigate as far as possible the calamities which one portion of our fellow men suffer by the despotic cruelty of another. Our object is to save them, if we cannot from unhappiness, at least from absolute torture. If they are slaves, the law has granted them certain rights, and we stand forth the defenders of those rights. If any African, having obtained his freedom, is sought to be again enslaved by some ferocious monster, we step between the monster and the man, and save the one from the grasp of the other. We pursue the midnight man-stealer to his den, and drag him to the bar of retributive justice. We use all the means which the laws of God and man place at our disposal, to do away that horrid legalized traffic in human flesh, carried on between this and the southern States, and which has stamped so deep a disgrace upon our moral character.



And we use all the exertions of which we are capable, to discourage the slave trade to the coast of Africa."

"The actors in this traffic are a set of men, who have long since bid adieu to every principle of virtue and of honour; who forsaking the respectable employments in which their youth was engaged, have descended to the disgraceful business of speculating in human liberty. It is some consolation to the people of Maryland to be told, that *most* of these are inhabitants of other States. They are chiefly adventurers from the south, who having become hardened to scenes of iniquity in their own neighborhoods, insult the hospitality which cherishes them, by practising their cruelties *here*, in the face of day, before our very doors. But I am sorry to say that these are linked with, and assisted by many individuals, who are styled, and who disgrace the name of Citizens of Maryland. Both classes I include under the appellation of southern slave traders. Many of them are connected together in lines, extending from the northern extremities of Delaware and Maryland to the southern and western extremities of Georgia, Louisiana, Tennessee and Kentucky.—Thus linked together they practice their infamous designs.

"Every tie of affection, every chord of consanguinity and love, that binds social beings together, are by these ruth-

less men, burst asunder with ferocious violence. Destitute of sensibility themselves, strangers to those sympathetic feelings which prompt the tear of humanity for the woes of others, they act as if they believed, that such is the callous condition of the victims of their avarice; mistaken wretches! have they been so long divested of human nature as to have forgotten, that tears, and sighs, and groans, indicate the anguish of the soul, and that when these are extorted from the husband and wife, the parents and children whom their rapacity has torn from the arms of each other, nature then bears witness, that their heart strings are sundered in twain, and that all that is within them bursts with grief."

"These unfortunate creatures are not only ravished from the arms of their relatives—they are not only goaded with cruel stripes—they are thrust into iron barred dungeons, dark and dreadful; their hands are manacled—their feet are fettered to each other, they are bolted to the floor, though they never committed a crime. What? (some are ready to exclaim) can it be possible that in a country which boasts of its intelligence, its liberty, its humanity, prisons should be erected, and chains should be forged for the special purpose of oppressing unoffending men? Alas! it is too true—this state, nay the very city in which we live, is crowded with dungeons, and rings with the clanking of fet-

ters, fabricated for the direful purpose of torturing innocence!

"France had her Bastile. It excited the horror of the world! And when it was rased to its foundation, it fell beneath the joyous acclamations of millions of Frenchmen. But the government of France was despotic—The avowed if not the real motive of the erection of the Bastile, was the punishment of delinquents; and throughout that large kingdom, there was but one edifice of such a description. Spain has her Inquisitions—the Spanish people detest them, the world abhor them. But Spain is a tyrannical government, and her inquisitions, (though many a harmless man may have perished within their walls) are the avengers of guilt throughout the nation. *America also, has her dungeons.* But unlike France and Spain, she has no excuse to plead for their erection. She has no palliating circumstance to mitigate the horror that reigns around them. They are not like the Bastile and the Inquisition, erected with the view of punishing human delinquency; on the contrary, with the base intention of sacrificing defenceless innocence to a greedy and avaricious rapacity—they are not reared by the hands of kingly despots, but by the hands of men who claim and who profane the proud title of Free American citizens. They are not erected in a land of tyranny, or in a country destitute of the smiles of heav-

en—but they are erected in a country proverbially the freest that ever arose on the face of the earth—a country superabundant in the choicest blessings that a benign Providence ever showered down upon unthankful man—the paradise of the world, and to crown all, the pride of Christianity.

"In this country, no man dare touch the head of the vilest white malefactor—the most perfidious miscreant that ever wielded the dagger of assassination, before his guilt has been solemnly and legally established, before an awful judicial tribunal composed of his fellow-citizens; and then none but the officers of justice can execute the sentence of the law. Yet in this same country, any malignant, furious desperado, may, when it suits his avarice, or caprice, fetter and incarcerate in dark and impenetrable dungeons without trial, without hearing, without even the suspicion of guilt, an unfortunate unoffending African?" "His fate is worse than that of the midnight robber; nay, it is worse than that of the murderer—for death is preferable to perpetual torture." "Many an unfortunate African has, by his conduct, fatally proved that mine is no wild assertion. Many of them preferring death to the calamitous condition in which they were placed, having been the instruments of their own destruction. One example out of many, to the validity of which I can set my seal, will be sufficient:

"A woman, forty years of



age, with an infant at her breast, was sold by her master (with whom she lived all her life, and who resided in one of the neighboring counties of this state) to a southern slave trader. He conveyed her immediately to one of his dungeons, not far from Bladensburg, and there inhumanly imprisoned her for the night, intending on the morrow to take her somewhere else. He arose early the next day, and hastened to the dungeon of his captive—Herself and her infant were quietly lying wrapped up in a blanket. Believing her to be asleep, he commanded her to “awake”—the command was not obeyed—he called her vociferously by her name—no answer was made to the call. Then with a horrid imprecation he advanced to the unfortunate woman—he grasped the blanket which enclosed her—he threw it aside—when he beheld (O horrid sight) *the wretched mother and the tender infant at the breast, weltering in each others blood.* Despairing of ever again beholding her native country—torn from her tender connexions—seeing herself destitute and friendless—in the hands of a remorseless tyrant, who was about to convey her like a brute to some distant unknown region—she sought relief in death, and with a razor first cut the throat of her infant, then her own!

Though the rules of christian morality forbid us to applaud the suicide, yet her ignorance and her misery plead

in her justification, and throw the guilt of her murder upon the heads of her persecutors.”

“But the ferocity of the slave trader is, if possible, worse than that of the brute creation. The lion does not prey upon the lion—the tiger does not prey upon the tiger, nor the leopard upon the leopard. It is reserved for the slave-trader to prey upon his own species, not like the beast of the earth, urged by the necessity of nature, but impelled by a disposition which he created himself.”

“Most frequently the stolen victim is one who has been emancipated, and, in that case, his condition is far more deplorable. He had tasted the delicious sweets of liberty; his heart beat high with joy—he bounded with the alacrity of the deer, over his native hills, and seemed to move under the influence of a fairy enchantment—On a sudden he falls by an insidious stratagem into the fangs of a kidnapper. In the twinkling of an eye he sinks into perpetual slavery—his joy is converted into sorrow—his hilarity into the gloominess of wo, and his state of unspeakable happiness into a condition *worse than horrible, more direful than despair.*”

“What I have been narrating are not “the tales of other times”—they are not creatures of the imagination. At this very moment, while I am attempting to use my feeble exertions in the cause of injured humanity, and while you are thus honouring me with

your attention, scenes like those which I have been describing are acting throughout the state of Maryland. Thousands of remorseless slave traders are this instant practising their diabolical designs—the groans of multitudes of tortured victims are just now ascending up to heaven. Within this city—in the very neighborhood of this temple of religion, ferocious kidnappers are lurking in their dens, watching with cruel eagerness the approach of night, when they may with safety seize upon their prey. But though the darkness of the night may conceal them from mortal sight, it cannot hide them from the view of Him who never slumbers or sleeps, who can not only pierce the thickest shades of darkness, but who can read the most secret purposes of the soul; who can penetrate the most intricate labyrinth of guilt, ever wound within the heart of man—who beholds all things past, present and to come—who sees with equal eye, as Lord of all, “a hero perish, or a sparrow fall”—and who will hereafter render unto every slave trader, according to his deeds.

I have hitherto only *hinted* at another grievance which it is one of the objects of this society to redress. I mean the slave trade to the coast of Africa. Indeed it would be a useless presumption to enter into a discussion of this subject, since it has been so ably unfolded to the public view, by the immortal Wilberforce

and Clarkson. But I am sorry to be compelled to say, that we are induced by strong reasons to believe, that there are even in this enlightened city, men abandoned enough to engage in this detestable traffic—a traffic which even a congress of unlimited despots has declared to be abominable, and whose destruction has called forth the combined humanity of almost all the world. When the guilt of these unworthy citizens shall be fully established in the view of the Protection Society of Maryland, they will not scruple to declare to the delinquents in the face of the world, no matter how they may stand in the public estimation—no matter how great their credit may be in the mercantile community—no matter how dazzling they may shine, dashing in their gilded vehicles and surrounded with their splendid equipage—that their riches, their credit and their splendor are the price of blood; and that they deserve to be ranked by their indignant fellow citizens among those monsters whose delight is cruelty, who live by the death, and rise upon the ruin of innocent and unoffending man.”

“To exterminate cruelties, which would even excite the horror of a savage, is the object of the Protection Society of Maryland. Is there a human being in this assembly who will not pray for our success, and extend towards us the hand of liberality. Let us unite our exertions. I beseech you, to overturn the hea-



vy load of woes, which weighs upon the heads of so many of our fellow men. This day you have testified your gratitude to Heaven, for the emancipation of your country from British thralldom." "Oh! may that spirit prompt you to look with an eye of tender compassion, on the unhappy Africans who now lie groaning in the solitude of a dungeon. Let petition on petition go to the legislature, until their condition shall be alleviated by authority of law.

"The work of reformation is rapidly progressing. It has not been long since it was commenced by a very few individuals. These intrepidly fought their way through prejudice and error, through injury and insult; and though when they began their career, many were their enemies, now all are their friends. Immortal honours to those benevolent heroes: theirs is the laurel which adorns the brows of Howard, Wilberforce & Clarkson. Theirs is the joy of earth, theirs is the bliss of heaven.

"Thanks to the tribunals of justice. They have done their duty; they have shewn, that in this country, justice is not an empty sound. They have with the hand of mercy stretched the mantle of the law to its utmost limits, in order to shield

unfortunate innocence from rapacious guilt. In the name of the Protection Society of Maryland, I call upon them to go on as they have begun in their honourable course. I call upon the legislature of my native state, to interpose their high authority—to stretch forth their powerful arm, for the preservation of our country from ruin and disgrace. I call upon the bishops, the ministers, the clergy of this land, to exert the mighty sway which they possess over the minds of men, for the annihilation of the most enormous evils that ever cursed a nation. And above all, to implore that being who fills immensity, who is eternal in duration, infinite in power, wisdom and goodness—who is the only monarch before whom this mighty republic bows her august head. That he would arise in the majesty of his omnipotence—roll from before him the mountains of iniquity, under which our country groans—illuminate her sons with the pure and unmixed light of freedom—dispel the darkness that dwells within the dungeons of despair—dissolve the fetters of captive innocence—burst her prison walls, and lead her forth, crowned in all the glorious effulgence of heaven descended LIBERTY."

#### THE DANGEROUS INFLUENCE OF PARTY PASSIONS.

SINCE the people of the United States became an independent nation there has probably never been a period

in which the influence of party passions was less predominant than at the present time. In regard both to politics and

religion a more kind, dispassionate and conciliatory spirit now prevails than in many of the former years. It may therefore be thought by some persons that the discussion proposed is needless or unseasonable. A little reflection however may satisfy discerning men, that a time of tranquillity is the most favorable for such a discussion. To reason with intemperate men with a prospect of advantage, we must take them in their sober moments, and not in a time of intoxication. Ardent spirits and the spirit of party are similar in their effects when taken to excess. Each of them deprives men of their reason and exposes them to manifold evils, inconsistencies and calamities.

It has been supposed that under such a government as ours party spirit is useful, as it occasions a watchfulness of the measures of government, detects errors, and prevents encroachments on the rights of the citizens. The fallacy of this opinion may perhaps appear in the course of the present inquiries.

If any one desires to see a full length portrait of party spirit, with its genuine fruits, he may find it in the history of the French Revolution—in the conduct of the several parties which successively rose to power and filled France with appalling scenes of carnage and horror. Each party made high professions of patriotism, of regard to public welfare, and of love of liberty and equality—while each regarded

the other not only as a rival but an enemy, which must be sacrificed on the altar of public good. Similar portraits may be found in the history of England, in the sanguinary contests between the families of York and Lancaster, and also in the reign of Charles I.

There is no evidence that the several parties referred to did not imagine that they were seeking the public welfare, while employed in their inhuman butcheries of brethren; and many men both in France and England were of these sanguinary parties, who at other times and on other occasions, were both intelligent and of respectable moral characters. But they drank so abundantly of party spirit that they became completely intoxicated and insane. Seldom have the residents of a mad house evinced a more perfect privation of reason and sound judgment than did thousands of the people of England and France in the times of their insurrections and civil wars.

It may be said that parties have long existed in the United States; and that party spirit has often raged among us, but without producing such direful consequences. All this may be true, but it will not follow that party spirit among us has been of a different nature from that which produced such terrific effects in France and England. A difference of circumstances may occasion different results. The population of our country has not been so great as the population of France or



England ; and the lower classes of people among us have been generally better informed than in either of those countries. The more crowded and the more ignorant the population of any country, the greater is the probability that the prevalence of party spirit will result in havoc and desolation.

We have indeed reason to be thankful that our country has hitherto been spared from such awful and revolting scenes as those witnessed among our French and English brethren. Our history however is not unstained by records of bloodshed which resulted from party passions. Nor can it be denied that in too many instances a spirit of malignity has appeared between existing parties, which has been shocking to reflecting men, and which cannot but be a reproach to any christian people. It must therefore be desirable, if possible, to prevent the recurrence of such evils and to prolong the present season of tranquillity and friendly feeling.

Party spirit, whether in politics or religion, generally originates with a few men. A small number of ambitious or envious men, of popular talents, can fill almost any country with confusion, mischief and dismay, under the pretext of patriotism.

Bewildering the mind as to right and wrong, in the manner of pursuing an object, and in estimating characters and motives, are the more common and immediate effects of

the dreadful disease. Party spirit is the spirit of war; it tramples under foot, as of no authority or use, the sacred requirements and prohibitions of the gospel. The laws of truth and equity, love and peace, are set aside as inapplicable to persons under the dominion of party passions.

Let any one review the course of events in any country during the rage of these passions, and then inquire whether the partizans gave the least evidence of due regard to the command—"All things whatsoever ye would that men should do unto you, do ye even so unto them?" If not, we may rationally infer, that party spirit is anti-christian and subversive of moral principle. As in public war, so in party contests, much is done by deception and falsehood, calumny and reviling ; yet each party will condemn these means when employed by the other, and they deserve to be condemned by all men.

It should however be admitted that many things which one party imputes to another as *falsehood*, are only the effects of that blindness and jealousy which are neverfailing concomitants of party passions. True benevolence and party spirit are perfect opposites in their nature and tendency. While benevolence inclines a person to give the most favorable construction to the conduct of an opponent which the circumstances of the case will justify, party spirit is ever ready to give the worst construction, and to im-

pute the basest motives. Benevolence seeks the good of all, even of an enemy ; but party spirit will injure either enemy or friend, if he stand in the way of a party purpose.

In the contests of parties in this land, thousands have been made to war against each other who really aimed at the same end—the good of their country ; and thousands more have been enlisted who were ignorant of the grounds of controversy and of the real objects of their leaders.

It is a melancholy consideration, but it is believed to be an unquestionable fact, that the greater portion of the political controversies, which so long agitated our country, had their origin in ambition for office. It ought to be understood and deeply engraven on the minds of all our citizens, that those men who have such a thirst for office as to be willing to obtain it at so great an expense as the agitation of society and the alienation of brethren, are very improper characters for *fathers* of a christian people.

When party spirit is once excited in society, it is kept alive and increased by mutual accusation, recrimination, and indiscriminate censure. By such means the minds of the multitude are misled ; the best characters are often considered as the worst, and the worst as the best ; and the feeling, even of good people, of the different parties, become embittered one towards another. In consequence of the various means of irritation and

excitement, the passions of parties are often raised to such a pitch, that, like some kinds of chemical powder, they are ready to explode with a trifling agitation.

In this time of public tranquillity, and in view of the evils to which individuals and communities are exposed by the indulgence of party spirit, it is proper to inquire, whether any thing can be done to prevent the recurrence of such a state of society as has been formerly witnessed in this favored land ? If any thing can be done to prolong the present tranquillity it is certainly an object which would justify very great exertions. If the account of party spirit which has been given is correct, it is very far from being a desirable or a useful thing under any government. It may indeed, like other diseases, be overruled for good ; but in itself it is a great evil—its genuine tendency is sin and misery. Considered as a *watchman* or a *guardian*, it is bewildered, deceitful and often malicious. It imagines wrongs where none is done or intended ; it imputes to wicked motives what should be regarded as mere errors of judgement ; it will magnify real defects in an opponent a hundred fold ; and it will palliate and justify the most flagrant wrongs on its own side.

A nation is a great family ; and a family of fifteen or twenty persons is a nation in miniature. Would party spirit be useful in such a family ? or would it be desirable to di-



vide the family into parties, that they might mutually watch each other and correct each others errors? What would be the effect of their mutual jealousies, accusations and revilings? Every man of common sense can see, that party spirit would be a bad thing in a family of such a small number of persons. How then can it be otherwise than a pernicious thing in a nation?

But what can be done to eradicate this evil or to prevent its prevalence and mischievous effects? Among the many means which may be used for such a purpose, the following are perhaps worthy of some attention:—

First. Let all teachers, whether ministers of the gospel, officers of colleges, or instructors of schools, unite their influence to bring party spirit into disrepute—by showing its pernicious tendency and effects, and by faithfully inculcating obedience to the benevolent precepts of the Messiah. And let it be the care of every teacher to enforce these beneficent instructions by his own example.

Second. Let the public Newspapers of our country be devoted to *truth* and *peace*; let every thing of the nature of calumny or reviling be excluded; and let these papers be truly vehicles of good will to man, without distinction of nation or party.

Third. Let our rulers regard themselves as fathers and guardians—as having been appointed to office, not to make them rich or great, but that

they may be ministers of God for good to the family, in protecting its interests and advancing its happiness. And let it be the care of all in subordinate situations so to treat those in office, as shall be best adapted to encourage and induce them to discharge their duties in a faithful, impartial manner, without regard to party names or interests.

Can any reasonable man pretend that, in either of the three particulars, any thing is recommended which is incompatible with the duty, or derogatory to the honour of those concerned? Or can it be doubted whether a thorough compliance with these suggestions would have a salutary influence? It is presumed that neither of these questions can be answered in the negative by any intelligent and upright mind. And if not, on what easy and reasonable terms this nation may be saved from the disgrace and misery of factions and conflicts; and enjoy the blessings of peace and unity! Shall then no exertions be made for the attainment of objects so important and glorious? The welfare of our country greatly depends on the preservation of unity, friendship and peace; and he is the true patriot who exerts his influence in society to save the nation from division, animosity and war. Is it not time for a christian people to give a practical illustration of that wisdom which is from above, and to show that “her ways are ways of pleasantness and all her paths are peace?”

## CHRISTIANS CALLED TO PEACE.

*To the Editor of the Christian Disciple.*

DEAR SIR,

HAVING endeavoured to imbibe the spirit of a disciple of Christ, to cherish sentiments of peace and love, and to promote the cause of "*pure religion*" to the extent of my abilities and opportunities,—with a lively interest in the "*Christian Disciple*," I feel desirous of adding my mite to the advancement of a cause I have long since espoused. In doing this, I shall, at this time, beg leave to offer a quotation from a valuable work, which few have seen, and which, perhaps, few will ever have the pleasure and benefit of perusing. Should it meet your approbation, you will gratify a constant reader, by inserting it in the "*Christian Disciple*." Your's, &c.

AMANDER.

This author, after showing the danger, the strange and fatal inconsistencies, and bewildering tendency of many doctrines, which have long disturbed the christian church, says, "If, knowing our duty here, we perform it to the best of our power, we shall certainly be accepted of God. Whether we square our faith by the precepts of Athanasius, or Arius, or Socinus, we shall enter into life, if we keep the commandments; and follow, as nearly as possible, the steps of Jesus, which points the way to immortal light. Vainly to attempt to pierce the clouds and darkness that surround

the christian sanctuary, may waste our time, but cannot improve our piety. To meditate on things, that are above the sphere of our comprehension, and on which, if we lived for a thousand years, we could never form any distinct ideas, only serve to bewilder the understanding without mending the heart. The religion of Jesus consists more in beneficent actions, than in contemplative raptures; more in the calm and serene sensations of meekness, gentleness, and forgiveness, than in the wild emotions of enthusiasm."

"I feel a firm, unshaken conviction, that it is the vital benevolence of the heart and affections, and not the mere assent of the mind to any mystery of doctrine, which constitutes that religion which is most pleasing in the sight of God. There cannot be a more concise and just description of religion than that by St. James, i. 27. "*Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.*" There are, certainly, good and bad men among all sects; and perhaps, it would be difficult to say, on which side the sum of moral worth preponderates. Hence, ought we not to learn that what opinions we entertain about certain dark and inexplicable matters, are not religion? And ought they to kindle any animosity between us? Ought



we to behold the splinter in our brother's eye, and to neglect the beam in our own? **HOW LONG WILL Christians continue TO HATE EACH OTHER?**

"It is the doctrine of the Trinitarian Church of England, in her first article, that **THERE IS BUT ONE GOD, WITHOUT BODY, PARTS, OR PASSIONS.**

"It is plain, therefore, that when we talk of three persons in the Godhead, the word person has no relation whatever to those ideas of corporeal figure which we annex to it in common use, and which, from the grossness of our conceptions, we can hardly help associating with any term expressive of personality. But it is certain, that though the Church of England worships what are, for the want of a better word, or from the choice of a bad one, called "*three persons*," IT ACKNOWLEDGES

**BUT ONE GOD.** When therefore we worship *three persons*, we can evidently worship only one and the same God under these different personal appellations. And if the Church had adopted the word *appellation* instead of *person*, the whole dispute about the Trinity, and which is rather a dispute about words than about things, might have been avoided. Arians and Socinians, undoubtedly worship the same God as the Trinitarians, without body, parts, or passions. What then should keep them asunder, if they differ only about expressions? And it is clear to me that their greatest difference is nothing more than a difference, not in the substance, but in the phraseology of their adoration.—Trinitarians, Arians, and Socinians, consider this, and learn charity and forbearance towards each other!"

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

LV.

Matth. v. 33, 7. *Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His foot-stool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head; be-*  
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*cause thou canst not make one hair white, or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.*

The precept, (Exod. xx. 7,) "Thou shalt not take the name of the Lord thy God in vain," was rendered by the Jews, "thou shalt not swear in vain, or falsely, by the name of the Lord thy God." It was considered particularly as a pro-

hibition of *perjury*. But still more explicit is the command, (Lev. xix. 12.) "Thou shalt not swear by my name falsely." The Jews were also expressly forbidden to swear by false gods. But Jewish sentiments, both of an oath and perjury, as far as we can learn them, appear to have been very loose; and we have at least very ancient testimony, that the forms of swearing to which our Lord alludes in the text, were common among Jews. "A man," says Maimonides, "may forswear himself four ways. For example, he may swear he hath not cast a stone into the sea, when he hath cast it; that he hath cast it, when he hath not; that he will not eat, and yet eats; that he will eat, and yet eats not." But, says the Talmud, he that swears that he will not eat, and yet eats that which is *not proper to be eaten, is not guilty*. The distinction was also made of a *vain*, or a *rash oath*. As, 1st, when one swore of what was impossible, and contradictory, as that a pillar of stone was a pillar of gold; or 2dly, when one swore of that which could not be doubted, as that a stone is a stone; or, 3dly, when one swore that he could do, what was impossible to be done, as that he would not take food for a week; or, 4thly, when one swore that he could abstain from things plainly commanded, as that he would not wear phylacteries. Against him who made a vain, or a rash oath, beating and cursing were denounced. Yet so narrow was made the cir-

cle of vain oaths, that a man might swear a hundred thousand times, and yet not transgress the limits of the caution against vain swearing.

Care was indeed taken to give great solemnity to the judicial administration of an oath. He who was to make it, was seriously exhorted to consider and weigh the circumstances, concerning which he was to swear; having before his eyes the fear of God, that he might not swear rashly. "Know thou," said the Judge to him, "when God speaks, the world trembles. Take not therefore the name of thy God in vain. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." For other offences against the law, he was told, punishment was inflicted only on the transgressor; but the punishment of perjury extended to his family and friends. Of other transgressions, punishment might be deferred to another generation. But of perjury, it would begin with him who committed it.

When a question arose of great and peculiar concern, the ark which contained the book of the laws was opened; and he who was to swear, was required to put his hand into the ark, and to lay it upon the book of the law. If the affair of which oath was to be made was not of the most solemn nature, the books might be substituted, in which the name of God were written. But they who carried phylacteries upon their hands, upon which the words of the law of the



names of God were written, as they knew, and were supposed to feel the solemnity of an oath, were excused from these forms. Of their most distinguished wise men and doctors, an oath was not required; their affirmation being deemed sufficient. He who made oath was required also to stand while he made it, that he might feel and express greater reverence of the majesty of God. But the Rabbins made oath while sitting, because it was presumed that they constantly feared God; and could neither be enticed, nor terrified from duty. And an oath was always made in the presence of the adverse party.

But even Maimonides has said, that to swear by heaven, by the earth, by the sun, &c. even if the swearer in his mind refers to Him who created the object by which he swears, yet it is not an oath. Or if any one swears by a prophet, or by either of the books of scripture, though it be understood that he swears by Him who sent the prophet, or who gave the book, yet this is not an oath.

It appears by the Talmuds that it was common, and it seems to have been allowed, to swear by heaven, by the temple, by Jerusalem, by the altar, by the head, and by other things. So, it is said, *was the custom in Israel*. So did even doctors in Israel swear. When turtles and young pigeons were sold at Jerusalem for a penny of gold, R. Simeon Ben Gamaliel said, "*by*

*this temple* I will not rest this night, if they be not sold for a penny of silver."

There is indeed in the traditional law,—or rather in the commentary upon it,—a caution against *excess* in swearing, and in laughter. But R. Solomon interpreted it to mean, "indulge not *much* in swearing, even in things that are true; because *in much swearing, it is impossible not to be profane*."

Cicero defines an oath to be, *a religious affirmation*. Clemens Alexandrinus, *a direct assertion, with an appeal to God*. Philo, *the testimony of God concerning a thing doubtful in itself*. Grotius has brought together a great mass of learning, in illustration of the sentiments of Jews, heathens, and early christians, concerning oaths; and it would be grateful to spread before our readers, who have not access to it, this interesting display of the actions of so many minds, upon a subject of such vital interest to the security of society, and to the cause of piety and virtue. But our object is, as far as we can, to ascertain prevailing sentiments of Jews in the time of our Lord, and to understand his references to these sentiments, that we may comprehend the whole import, and feel the full force of his instructions, as far as this particular course of illustration will lead to these consequences.

With the sentiments then, and the *custom* to which we have referred, compare the instructions of our Lord in the

text. Even in the most unrestrained interpretation of his words, they forbid us from making oath, and from every form of swearing, except in cases of imperious duty. The precept, "swear not at all," is generally supposed to refer only to voluntary oaths; and it is understood that an oath may be required by a magistrate, when the affair concerning which it is demanded is either the glory of God, the security of our neighbour, or our own greatest good. The primitive christians however, it is said, understood and observed this command in a literal sense; as do the Quakers, or the Society of Friends, at this day. And happy would it be for the christian world, if every disciple of Christ should obtain that estimation and confidence among men, that his simple affirmation or negation should have the force of an oath from another.

Who can remember but with strong and delightful emotions, the honour which was paid by the Athenians to Zenocrates; a man distinguished alike by his wisdom and his sanctity? When he came into court to give his public testimony, and approached the altars for the purpose of making oath, he was stopped by the unanimous decision of his judges, that his simple assertion should be taken instead of an oath; thus conceding *that to his integrity*, which they were not afterwards to allow even to themselves; for they were required to make oath, before they

should pronounce their judgment.

But in answering the inquiry, may an oath be lawfully administered to christians, and made by them, we refer to the repeated examples in the epistles of Paul, of very solemn appeals to God; but above all to the example of our Lord. This is decisive. When arraigned before "the chief priests, and elders, and all the council of the Jews," he heard, *without answering*, the allegations of the false witnesses, who were suborned to bear testimony against him. But when the high priest said, "*I adjure thee by the living God* that thou tell us whether thou be the Christ, the Son of God: Jesus said unto him, *thou hast said.*" The answer was as direct, as well understood, as if he had said, *I am*. In giving this answer, he made oath that he actually was, what he professed to be. Can we doubt then whether an oath may lawfully be administered, and made among christians; more than it can whether swearing in common conversation is forbidden by the christian laws?

But while our Lord thus teaches us that an oath may be made, he demands that the occasion be most solemn and peculiar; and that swearing, except in such a case, be religiously avoided. The Jews indeed, in swearing by the temple, by Jerusalem, by heaven, or by their own heads, were understood to have a great reference to God. But because this reference was only *implied*, they taught that an oath



was comparatively a light thing. Not so says Jesus Christ. For "he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon;" and to swear by any work of God, incurs all the responsibility, of swearing directly by the name of God its creator. How heavy then is the guilt of swearers! How solemn this admonition of our Lord!

But whether he intended, or not, utterly to forbid the use of oaths, he without doubt presses upon his disciples the obligation they are under, of teaching the world by their example, to use only mere assertions; and thus of advancing society to that moral dignity, which commands as

much credit by a simple affirmation, as by the most solemn oath; and which tends *ultimately* to supersede the necessity of swearing at all. The quakers, on this subject, without doubt, approach far nearer to the object of our Lord's injunction, than any other part of the christian world; and if christendom shall ever become, what the gospel teaches us to hope that it will be, the practise concerning oaths, which now distinguishes the Society of Friends, will become the practise of the whole body of christians.

[Buxtorfs Synag Judaic pages 677, 682. Ainsworth on Lev. xix. 12. Lightfoot, Walzogenius, and John Jones on the text.]

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VIEWS OF THE FRIENDS ON THE SUBJECT OF OATHS.

It is, we believe, a general opinion among men of serious reflection, that oaths, by our laws, are unnecessarily multiplied—that they have become so common as to diminish their solemnity and usefulness, and to render them an occasion of immorality, profaneness, and irreverence for the name of God. The writer of the "Illustrations" has in the preceding article introduced the subject of swearing, and given his opinion with exemplary meekness, and candor. He has also mentioned in a very respectful manner the opinion of the Society of Friends. We shall not assume the office of deciding the question in dispute; but that

our readers may have the subject more fully before them for examination, we shall give a concise view of some of the reasonings of the Quakers in support of their opinion, and in answer to the objections of their opponents.

The passage of the Sermon on the Mount, Matt. v. 33—37, is regarded by the Quakers as containing an unqualified prohibition not merely of profane swearing but of all such oaths before a magistrate as had been authorized by the laws of Moses. Our Saviour introduced the subject by saying. "Ye have heard that it hath been said by them of old time. Thou shalt not forswear thyself, but shalt per-

form unto the Lord thine oaths." This was a prohibition of perjury or false swearing. Having quoted this, our Saviour adds, "But I say unto you *swear not at all*, neither by heaven, &c. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." As the prohibition of perjury and the reference to oaths in the 33d verse, evidently had respect to swearing before a magistrate, the prohibition, "swear not at all" must include that mode of swearing which had been considered as lawful, as well as false and profane swearing.

This opinion the Friends think is fully confirmed by the language in James, v. 12, "But above all things, my brethren, *swear not*, neither by heaven, neither by the earth, *neither by any other oath*." This last clause is regarded by them as extending the prohibition to every species of swearing without any exception.

Whatever might have been the manner of the Jews in administering an oath, or the intention of the high priest in saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," the Quakers cannot believe that the simple affirmation of Christ, "Thou hast said," ought to be regarded as an example of swearing.

Robert Barclay, in his *Apology*, has stated and answered the objection from the example of Paul:—

"They object," he says,

"that Paul swore and that often—saying, 'For God is my record'—'As the truth of Christ is in me'—'I call God for a record upon my soul'—'I speak the truth in Christ, I lie not'—'Behold before God I lie not'; And also requires oaths of others—'I charge thee before God and our Lord Jesus Christ'—'I charge you by the Lord, &c.

"To all which, says Barclay, I answer, First, That the using of such forms of speaking is neither swearing nor so esteemed by our adversaries. For when upon occasion, in matters of great moment, we have said, We speak the truth in the fear of God and before him, who is our witness, and the searcher of our hearts—adding such kind of serious attestations, which we never refused to do in matters of consequence; nevertheless an oath hath moreover been required of us, with the ceremony of putting our hand upon the book, the kissing of it, the lifting up the hand or fingers, together with the common form of imprecation, *So help me God*, or *So truly let the Lord God Almighty help me*.

"Secondly. This contradicts the opinion of our adversaries, because Paul was neither before a magistrate that was requiring an oath of him, nor did he himself administer the office of a magistrate, as offering an oath to any other.

"Thirdly. The question is not what Paul or Peter did, but what their and our Master taught to be done; and if Paul did swear—which we be-



lieve not—he had sinned against the command of Christ, even according to their own (the objectors) opinion, because he swore not before a magistrate, but in an epistle to his brethren.” p. p. 563—4.

We have given only a specimen of the arguments of the Quakers on this subject; but perhaps enough to show, that their opinion is not of the most dangerous character, nor so destitute of support as some have imagined; and also, that there is less danger in adopting this opinion from a conscientious regard to a supposed command of Christ, than in becoming so familiar with oaths as to lose our reverence for God and regard for truth. Whether the opinion of the Friends be correct or not, it is certainly much in their favor,

that their affirmation is admitted in our courts, as equivalent to the oath of other Christians. But whether it be to the honour of other denominations, that they are called upon to swear, while the Quakers are permitted to affirm, is a question worthy of some consideration. It must be the duty of every man to support such a character for veracity, that his word will be received by those who are acquainted with him as of equal weight with his oath; and that man whose veracity cannot be relied on, except he be under the obligation of an oath, is at best a *suspicious witness*, his oath notwithstanding. “For what end,” says Chrysostom, “wilt thou force him to swear, when thou believest not that he will speak the truth?”

#### REMARKABLE EVENTS IN THE TIME OF EDWARD III.

A dreadful plague, which according to the most authentic accounts first made its appearance in the year 1346 in China, or the eastern part of Tartary, after making terrible ravages in Asia, spread its direful contagion into Africa and Europe. After almost depopulating Greece and Italy, it passed into Spain and France, and from thence into England, where it made such terrible ravages, that, according to some, it swept away half of the inhabitants. In London the mortality was so dreadful, that within the space of one year, above fifty thousand persons were buried in the Charter house yard. This terrible

pestilence raged in England from the beginning of August 1348, till Michaelmas the following year; and during the time that it raged in Asia, Africa and Europe, *more than half of the human race is supposed to have perished!*—Walsingham says that in many parts of England nine tenths of the people fell victims to this dreadful disease.

“This tremendous visitation of heaven did not put a stop to the ambition of man. The pestilence made the same ravages in France as in England; yet amidst those scenes of death and destruction, and during the continuance of a truce, Philip formed a plan

for recovering Calais by bribing the governor."

In 1359 Edward III. of England invaded France with a hundred thousand men, with intention to take Paris.—"While he lay in his camp in the neighbourhood of Chartres, there arose a sudden and dreadful storm, accompanied with hail of a prodigious size, which falling upon his army killed *six thousand horses and one thousand men*.—So tremendous a convulsion of nature was deemed by the army a sign of the wrath of Heaven, and the king himself appeared to be impressed with the same

opinion. In the midst of the storm, he turned his face towards the church of Chartres, which he saw at a distance, and, falling on his knees, made a vow to consent to an equitable peace." *Bigland*.

The first of these calamities was common to both France and England, and had little effect in restraining the ambition of the two monarchs. The hail storm seems to have fallen on the English army only, and not on that of France. This brought the haughty Edward upon his knees, and put an end to the war.

#### CRIMINAL OFFENCES IN ENGLAND AND WALES.

"The lessons of experience, rather than the suggestions of speculation, are the true sources of wisdom and the surest foundations of policy. The right and the necessity of inflicting punishments arise from the obligation of government to afford defence and protection. Vengeance on criminals is not the design of penalties, but those penalties are surely too light, that are not sufficient to deter and restrain the atrocity of offenders."

These sentiments proceeded from a source which we highly respect, and from gentlemen whose opinions are entitled to a careful examination. It being admitted that "the lessons of experience, rather than the suggestions of speculation, are the true sources of wisdom, and the surest foundations of policy,"

we shall exhibit an abstract of an account which has recently been published in this country, from a Belfast paper, and from which we may infer the effect of the criminal code adopted in Great Britain. The account gives the number of criminals committed for trial in England and Wales, in each of the last seven years.

The number committed in 1811 was	5,337
The number committed in 1817	13,932
Total committed in 7 years	56,308
Of these there were sentenced to death	4,952
To transportation for life	358
For 14 years	658
For 7 years	5,495
To imprisonment for various terms	22,469
To whipping and fine	1,326



The commitments  
for alleged capital offences were 9,287  
Of the 4952 sentenced to death,  
there were executed 594

"By a return made to the House of Commons it appears that the number of persons executed for *forgeries* within the last 28 years amounts to 222—of these 76 were forgeries on the bank of England."

Here are "lessons of experience—the true sources of wisdom," from which we may infer the genuine effect of a sanguinary code. Notwithstanding the severity of the English laws, the multitude of offences to which the penalty of death is annexed, and the frequency of capital pun-

ishments; still in the term of seven years upwards of *fifty-six thousand* persons were committed to prison as criminals; of whom *four thousand nine hundred and fifty two* were sentenced to death. Forgery and stealing goods from a shop to the value of five shillings are among the crimes deemed capital in England. They are also crimes which are very frequently committed in that country. Shall we hence infer, that *death* is "too light" a punishment for *forgery*, and for *five-shilling thefts*? Or shall we infer, that multitudes in England have been hardened in wickedness and inured to crime by the deleterious influence of *inhuman laws* and *public executions*?

## FRAGMENTS.

*Luxury.*

"John Musso of Lombardy wrote in the 14th century. He says, Luxury of the table, of dress, of houses and household furniture in Placentia began to creep in after the year 1300. Houses at present have halls, rooms with chimneys, porticos, walls, gardens and many other conveniences unknown to our ancestors. A house that has now many chimneys had none in the last age. Eating tables formerly but 12 inches long are now grown to eighteen. They have got candles of tallow or wax in candlesticks of iron or copper. Almost every where there are two fires, one for the

chamber and one for the kitchen."

KAMES.

*Drunkenness.*

I called on Dr. JOHNSON one morning, (says PERCIVAL STOCKDALE) when Mrs. WILLIAMS, the blind lady to whom he had long been an affectionate friend, and whom he protected in his house as long as she lived, was conversing with him. She was telling him where she had dined the day before. "There were several gentlemen there, (said she) and when some of them came to the tea table, I found that there had been a good deal of hard drinking." She closed this observation with a com-

mon and trite moral reflection, which, indeed is very ill founded, and *does great injustice to animals*. "I wonder what pleasure men can take in making beasts of themselves." "I wonder, madam, (replied the Doctor) that you have not penetration enough to see the strong inducement to this excess; for he who makes a *beast* of himself, gets rid of the pain of being a man."—[*Stockdale's Memoirs*, Vol ii. p. 189.

## POETRY.

### ON GOVERNING THE PASSIONS.

"*He that is slow to anger is better than the mighty ; and he that ruleth his spirit, than he that taketh a city.*" Solomon.

"THE man who rules with absolute control  
The angry passions, which deform the soul,  
A more important victory can boast  
Than he whose might has overcome a host.

The soul is sicken'd and the heart is pain'd  
To trace the course of anger unrestrain'd,  
Blasting the pleasures of domestic life  
With bitter brawls, and scenes of savage strife.

The wretched wight, who yields to anger's power,  
Has no security a single hour ;  
His life may e'en be forfeited for guilt  
Of guiltless blood, in furious transport spilt.

Behold how bright the warrior's wreath appears,  
Planted in carnage, fertiliz'd with tears !  
And trace his trophies of heroic ire  
Through seas of blood, and pyramids of fire !

Behold the conqueror, who won the world,  
By ruthless rage from glory's zenith hurl'd,  
Tost like a feather on the mountain wave,  
Lord of the globe, but, passion's paltry slave !\*

Then he who rules with absolute control  
The angry passions, which deform the soul,  
A more important victory can boast  
Than if his might had overcome a host."

*Vermont Intelligencer.*

\* Alexander the great, in a fit of anger slew his foster brother Clytus, for which flagitious act he was struck with such remorse, that he attempted to starve himself.



"THY WILL BE DONE."

How sweet to be allowed to pray  
To God the Holy One ;  
With humble pious love to say,  
Father, thy will be done !

We, in these sacred words can find  
A cure for every ill ;  
A charm to soothe the troubled mind,  
And bid its cares be still.

For mark the rebel wish repress'd  
Despair had just begun ;  
Then hear these accents half express'd,  
My God, thy will be done.

See what a pure, celestial flame,  
Illumes that lifted eye ;  
As tho' it caught one rapturous gleam  
Of him who dwells on high.

O let that will which gave me breath,  
And an immortal soul,  
In joy, or grief, in life or death,  
My every wish control.

Could my weak heart thus ever pray,  
With joy life's course would run ;  
Teach me O God ! with truth to say,  
Thy will, not mine, be done.

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LINES ON THE DEATH OF A CHILD.

WEEP not, fond parents, for your darling son,  
But acquiesce in what your God has done :  
'Tis the kind hand which does one infant save,  
That sends another to an early grave.  
With grief you view'd the little breathless form,  
And wish'd him back to life's tempestuous storm ;  
Ah ! cruel wish ! to change his heavenly dress,  
And wrap him round with sorrow and distress.  
O could your wat'ry eyes behold him rise,  
And soar aloft thro' yonder brilliant skies ;  
Fond as you are, you could not wish to rob  
The new form'd angel of his crown and God.  
Behold him take his golden harp to praise,  
Hear him already tune immortal lays,  
Then cast his radiant crown at Jesus' feet,  
And raptur'd fly thro' each celestial street,  
Well pleas'd each new inhabitant to meet,  
(Perhaps the guardians of his infant years.)

And hail their entrance on those happy spheres.  
 O could he now behold your tears and grief,  
 He'd point you to the Saviour for relief;  
 Bid ye pursue religion's sacred way,  
 Which leads to blissful everlasting day. *Evan. Mag.*

LINES FOR A MISS'S SAMPLER.

JESUS, permit thy gracious name to stand,  
 As the first effort of an infant's hand;  
 And while her fingers o'er this canvas move,  
 Engage her tender heart to seek thy love;  
 With thy dear children let her share a part,  
 And write thy Name, Thyself, upon her heart.  
 [*Evan. Mag.*]

## INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Fourteenth Report of this wonderful Society has been published. It contains much animating information. "From the 31st of March, 1807, to the same period in 1818," this Society had issued "89,795 Bibles and 104,306 Testaments, making with those circulated at the Society's expense, from different presses on the continent, the total issued by the B. and F. B. S. in somewhat less than 13 years, more than Two Millions of Bibles and Testaments."

"The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of the last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general list, your Committee regard it as their duty to specify, with particular commendation, "The Mer-

chant Seamen's Auxiliary Bible Society."

The object of this Institution, (which was formed on the 29th of January last, in the Egyptian Hall, at the Mansion-house, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen and Merchants, of the first consideration,) is, "to provide Bibles for at least, 120,000 British seamen, now destitute of them;" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieut. Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country." And while



the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents,

and the influence of more than 600 ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

The Report proceeds in giving a delightful account of the exertions and success of Bible Societies on the continent of Europe—in the United Netherlands, Hanover, Prussia, Mecklenburg Wurtemberg, France and Italy. In Denmark and Sweden the Bible Societies are greatly encouraged by the reigning Princes and much has been done; but still greater things have been done in Russia as will appear from the following extracts:—

"Your Committee now proceed to Russia: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries in different parts of the Empire.—The following are the prin-

principal stations which they respectively occupy :—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimir, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bi-laastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherkask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions : and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked.—For, not only whole governments, but also departments, towns, and even single villages, have formed, within their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established ; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that its adoption will be general ; and that ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies : and the institutions of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts, that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty three* editions of the Sacred Scriptures, in *seventeen* different languages ; forming a grand total of 196,000 copies :—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken

place in the three preceding years, while the increase of the funds had been in nearly an equal proportion :—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages ; versions were going forward into the common Russian, Tartar, and Carelian languages ; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they were reported, *sixteen* waggon loads of Bibles and Testaments were despatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution .....

The Auxiliary Bible Societies in the East Sea Provinces of Esthonia, Livonia, and Courland, are among those of the Russian Provincial establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations ; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford “honorable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency.”

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient ; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendor, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its heredita-



ry dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labors, which also renders an increase of means for transacting its business absolutely necessary, has been most graciously pleased to present this society with a large stone house. Thus the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentile shall come to thy light, and kings to the brightness of thy rising' ".....

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The

Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society,) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a member of the Russian Bible Society, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of the sovereign of a great empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

Some further extracts may be given in a future Number from this interesting Report.

#### CONVERTED BUDHU PRIESTS.

From the Christian Herald.

*Extract of a letter from Liverpool, dated Jan. 7, 1818.*

A circumstance occurred during the last month relative to the Missionaries, of a very serious nature. "Sir Alexander Johnson, Lord Chief Justice of the island of Ceylon, (who is a very warm friend of the Missionaries on that island,) is just arrived in England, and has brought with him two of the principal priests of Budhu, (the name of the god which the natives worship,) they had read the gospels which are translated into their language, and their belief in the religion of Budhu was considerably shaken. They read the gospels over again, and came to the resolution of renouncing the worship of Budhu and embracing Christianity. They had

read, that except a man give up houses and lands, &c. for the sake of Christ, he cannot be his disciple; and understanding this in a literal sense, they immediately parted with the lands which had been appropriated for their support; and understanding the Chief Justice was coming to England, they waited upon him to request he would bring them with him to England, the land of Christians. They told him they read that Jesus Christ chose fishermen for his apostles; they said that they were of the caste of fishermen, and that perhaps Jesus Christ would send them to preach his gospel. Sir A. Johnstone did not encourage their going to England, told them he had no authority to take them; that they would be a great expense to the Committee who manage the Missions, and that there was no room in the vessel. They repeatedly waited upon him, and said they would go in the steerage if he would but allow them. Still he discouraged them, and when he was on board, and the vessel actually under weigh, they took a boat from the shore, and went alongside the vessel, and begged in the most importunate manner he would take them along with him; he then consented, and they came in the steerage. They are placed under the care of Dr. Clark, at Millbrook, about 10 miles from Liverpool, and discover the greatest genius. They are learning the English language, and seem most anxious to be made Christians. Dr. Clark labours to impress upon their minds, that they must be made Christians at the heart. They anxiously inquire how long it will be before they are Christians at the heart. One is about 23 years of age, and the other about 25. They still wear their robes, which are yellow, and are worn thrown over one shoulder, the other left bare. If they should become acquainted with true religion, and ultimately preachers of it, they promise to be of considerable service in instructing other Missionaries in their languages, &c. and in preaching the Gospel to their idolatrous countrymen. I feel a very strong desire to see them, but they have not appeared in public,

and very few persons have access to them."

#### OBITUARY.

Died—In Tennessee, Mr. Daniel Anderson, aged 111.

In England John Williams aged 100, leaving 17 brothers whose ages amount to 1379.

In Pennsylvania, Gen. Jacob Brown—81.

In Boston, Mr. EBENEZER RHOADES, late Editor of the *Independent Chronicle*, aged 43.—Franklin Tukey, of Portland, by a stone thrown by a lad of the name of Wyman.

In Hanover, N. H. Hon. Wm. W. Woodward, Treasurer and Trustee of Dartmouth University, and late Chief Justice of the Court of Common Pleas, for the Western District.

At Lynn, Albert Curtin, a member of the Society of Friends, and son of the late James Curtin, aged 18.

In Hingham, Mr. Nathaniel Gill, aged 75.

In Johnston, R. I. Job Smith, Esq. aged 82.

In Keene, N. H. Captain John Houghton, aged 72.

In Baltimore, Mrs. Elizabeth Champney, aged 74, formerly of Roxbury.

In Arundel, Capt. Thomas Perkins, jr. aged 66.

In Hampton Falls, Mrs. Mary, relict of the late Deacon Jeremiah Lane, aged 82; Mr. Joseph Tilton, aged 35.

In Danvers, Capt. Clark Wilson, aged 46.

In Salem, widow Sarah Leach, aged 76.

#### CANDIDATES FOR THE MINISTRY.

Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Elisha Fuller,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall.	Concord.